TUESDAY MAY 5, 1964

Every Tuesday I start again and again with the same question: how was the week and how was work?

Mildred Mayers: I am mindful of the fact that you gave us an April task and then you made reference to Pentecost and something about coming back. And I am not clear about that.

Mr. Nyland: I used both and then I first said fifty days to Pentecost and then I said the month of April. So, if you want to continue for the until Pentecost, do it.

Mildred; That is ten days from -

Mr. Nyland: Ten days from Ascension Day; and Ascension Day is forty days from Easter.

Mildred: I may have made an error in conntection but it did seem to me that your talk last week about our accepting the identification from the "I" of us, it might have some relationship to the coming back. But is that a wrong stress?

Mr. Nyland: Take only seven weeks, forty nine days. It is connected with Easter. That is what we talked about at that time. And Pentecost means something has taken place in the presence of something else. It really means that when one starts to work, that altho in the beginning one is in the presence of ideas, that at Pentecost the neutralizer is in oneself and functions then as a Holy Ghost instead of ideas. So, the period between Easter and Pentecost is a period of digestion. I try then, by means of work, to change whatever I have received, whatever you might say become loose because of Easter, to make it my own so that then I do not need the ideas any more but I have an eternal light within myself.

Who has any questions? You know On Tuesday we do not report on tasks. You make the task yourself. Tuesday, as you know, is very special. It is an esoteric group. One looks at ideas as if they are already your own; that you are responsible for them; that you consider

them sacred and that you have a responsibility to keep it as sacred and as pure as you can and that there is already gradually appearing in you the necessity of continuing to work almost to the point where you ought to say, "I cannot do without it." I will agree that that is rather difficult and that it may take years before you come to that place.At the same time, you have to consider that as a possibility and also work towards it. And when you try to examine yourself, you will know with your honesty and with whatever you now have as a conscience that you perhaps may be quite far from it; that you really could not say it, "If I stop conscous work, I would die." This fact remains even if you do not say it, that there is no question about you dying. And that gradually, even if you may have for a little while your life on Earth, that you are already dying regarding spiritual possibilities and development. And that if I say I want to continue to live, thwn it is necessary for you to work, to try to understand work and to work on yourself very much the same as when you continue to breathe.

So that at least for oneself the same thing takes place that when one breathes that there is part of a spiritual body, an emotional body which is formed in man as he is according to the laws of nature. That is, in accordance with the first conscious shock which is administered at Fa of ones physical existence; that because of that a certain part of the emotional body already starts to behave and is there. That in exactly the same way, by means of the second conscious shock or rather that it may not be, the first one may not be conscious altho when I start to look at myself as being made up of two parts, a physical body and an emotional one, even if it is not fully developed, that when I start to consider that it becomes for me, when I breathe, a form of consciousness in order to maintain myself even if that level of con-

sciousness

has to do with earth only. That there are, for that reason, three different kinds of consciousnessess and conscious shocks to which I become exposed. The one being natural, the second not ntural, and the third super natural.

That is, when I become aware and I make myself, put myself in a state of making an effort to wake up, that at that time impressions which I receive can then start to function as a conscious shock. And that because of that, there is a development of Do Re Mi of Soul which is then comparablw to the development of the Kesdjan Body Do Re Mi which exists at the present time; and that the third conscious shock is the one that would effect my Soul octave at the point of Ra and then, further overbridging that, make a completion of Sol La Si in that what is then Soul.

But you realize that that is not the end as yet. It cannot be because there is still Si Do of Soul to overbridge and that the totality of the three bodies in oneself then, because of this necessity of overcoming So Do of Soul, is exactly the same as what is required for oneself physically to overcome Si Do in ones own physical octave.

This relates of course to a certain form of freedom. And if I want to become free ffom my physical body and I try to work, my breathing can help me to some extent. When I want to become free from my emotional body at Si Do, my Soul, my Intellectual Body can help me to some extent. But when I want to become free at Si Do of Intellectual Body something quite fundamental has to take place in me because I do not want to give up my mind.

And it is this freedom of mind, of being able to let things go that is reflected in the attempts that I make by becoming free in my physucal life. And that, for that reason, when I live and I try to work I will have a foretaste of what is really required of me by seeing that what I now call my intellectual center, that is my mind, and what I

call also my feeling center, that the freedom that I am striving for, altho it is on a lower plane is exactly the same in principle as what later at Soul will be required of me even if I am at least so close to the consciousness that the last step of losing myself entirely in th-t what I am then, having at such a time the freedom of all three bodies, that only at such a point ultimate fusionx couldtake place.

And it is then, I say it is like a foretaste that I now try to see what ha·pens to me in a physical way; that it must take place afterwards in an emotional way and also in an intellectaul sense. And that I now have for myself already a proving ground, a testing of a certain kind of what is really needed for the full grown or for the full grownness xxxxxxxxx of myself into consciousness; that I now start to concentr-te on the three different parts of myself and try to achieve for the three parts a freedom which ultimately will have to be applied to the full gr wnness of my emotional or my intellectual body.

And that therefore, in miniature,when we are what we are on Earth, we can already try to find out what are the principles invovled as a necessity for further growtn and evolution on a larger scale. And that therefore when I say I want to become free with the Si Do so called of my physical body, I include in that freedom of all the functions that I now perform.

And it is exactly that that I have to see what is it that makes me really continue to wish to live. It is fairly easy to give up the requirements and the appetitie of the body but it is much more difficult to guve up my mind - let alone giving up my feelings. But if we only stay with mind and if for this week you would try to remember what is required for your thought processes, to become free from them - inthe first place not to talk too much; in the second place that whenever you talk that you make sense; in the third place that whenever you talk you are not interested in the result which is obtained and that

therefore you do not want to convince someone and you are entirely free from arguments. And the forth place, that you do not wish to explain yourself because it is not necessary.

This is particularly true regarding anyone who has so called urge for creation; that it is not necessary to be acknowledged; that one can produce and really not have an further interest in whatever that product/that could be made as a product of an artisitic nature or a creative nature, that it has to be ackowledged by the rest of humanity as something wonderfuhl. One must live as if one is a recluse; that one is entirely free from all the motivations that one usually has in ordinary life and the acknowledgement and what is called self-love and vanity.

And that our attempts for this week - I give you this as general task, this time for all of us: To watch where is your vanity? When does it appear? Where is this love of yourself which you cannot get rid of? Where is it when you put yourself on the foreground wishing to be seen, to be acknowledged, to be recognized and perhaps to be loved for whatever you are? And that you try with all honesty to be much more simple and have, for the time being, no interest whatsoever in anyone of your friends and acquaintances; but that you could live and really live for your own sake and in that way perhaps reach a freedom which you at the present time do not know very much about.

I say it is fairly easy to become free from the physical body, its wishes and its particular little desires. It is not so easy - I know that. But, at the same time, relatively speaking, it is easy compared to becoming free from ones feelings - and let alone your mind. Even if it is very well developed or not so well developed, you have a certain pride in it - particularly when you feel that it is possible to put certain things in words and, because of that, that you can help other people. That for instance it may be that you have a feeling that ymm

other people are dependent on you and that unless you can tell them what you are and how it is and also how it ought to be done that they coyld become like you and that they have ti, you might almost say, imitate you. That you are them, if you try that, you are a terribly bad repesentation of the ideas as they have to be understood.

The only way by which I can teach, the only way by which every one of us can have a certain influence is by being - and it has nothing to do with ones thought process or any kind of formulation. And the test that you make for yourself as you now behave in all the different relationships that you have, not too many and some are very clear and other are very superficial, nevertheless they all exist in some way or other and you are part of them. How much freedom have you regarding sych relationships? How much freedom do you have particularly with the people you care for? How often that you go out and lose yourself/completely identified with whatever feelings you may have so called for the good of them? And if it were possible to withdraw and then if you ~~xwx~~ wish you could make an attempt, whatever you wish to do or feel or think after you have become free, that you then can behave in exactly the same way to the outside world as if you are unconscious - but this time that you have reached a point of consciousness and that freedom then pervades whatever you do. And you do then intentionally what otherwise you would have done automatically.

I say it is a very good task for a week, to watch yourself, to watch your speech, to watch not only what you say but how you say it. Even your postures, the expression on your face, whatever there is of yourself that always is seen by others and can be boticed by others. And that where are you while you behave in that way? And how much are you dependent on your own expressions? That is, how much are you identified with our manifestations?

It is necessary to see this because we have to work towards more freedom. And it is only when one understands what is meany by freedom for oneself that you will be able to work together. Otherwise you will all the time fall into traps of being hurt or expecting other people yo be different from what they are. And it is only when you are as it were in that kind of nautral state in which you take a ~~asap~~ breathe before you start; that is, that you consider it, that you become aware of yourself: "Here I am. I am going into a manifestation of myself. And can I hold on to that what I have no before I am you might say manifesting myself because then I still have freedom".

As I now begin to manifest, to behave, to do, to say or to think or to feel, whatever it may be that is the particular expression of ones personality, that in that way I still keep something of myself; and regardless of whatever the attitude of other people is towards me, that I constantly hold on to that what I am in reality and that what I know I am in reality and that that in itself does not require any approbation or even a desire on ones own part that one has to be recognized in order to continue to live. That is, that what I am is sufficientky in itself and it does not mean that it has to have any reaction from anyone. And it is as if one could live on an uninhabited island and still be in accordance with whatever ones conscience could dictate to oneself.

Try to be serious about this. Try to scrutinize your behaviour forms as you know them well enough and as you go during the day and not to forget that there is some kind of a task that you must do. Because I still have this feeling that you are not living as yet sufficiently with your work; and that work should occupy much more of a place and that you have to introduce constantly in your work something of yourself which is still new and can be brought up from the deeper

depths of yourself, particularly from your emotional center because that is what will guide you. Otherwise things like being able to work and the interest that one has and even the sense of adventure and all the newness and all those things will wear off and your ordinary feeling also will wear off. And the realization of what we are up against and the realization that there has to be a desire for further wish to grow has to come to the foreground; that is, my wish to work, whatever the motivations are, as long as they are translated into a real wish.

It is different fro different people whatever their motivations are and alos different at different times. You may not always have the same motivations for yourself because next year you may have an entirely different reason why you want to work. But you have to have the reason to wish to work. And, for that, whatever the motivation is, it is brought about because of the realizarion of that what you are is not complete. And every time you feel that you have lost interest in work, look at yourself and be quite honest about what you see and to see if that what you are is so ideal as if there is nothing to be done any more; as if you really could accept yourself as you are; as if you are perhaps a little smug regarding that what you are. And then, realizing that is you and that the hundreds of times that you lose yourself and that you do not know how to use words even and that your attitude towards other people is not proper and that your love for yourself is constantly around the corner and that you expect it to be fed.

That if you come to such conclusions regarding yourself and that you must face (fail?), this is the truth, that you are nothing really - because we stink. We are unconscious so called human beings, practically all the time asleep. And if you want to deny this statement then you do not know what work means and you do not know how difficult it is.

And if you lose interest in work it is simply because you do not realize what you are. I am very serious about this because it is the only way by which you finally will say to yourself, "God help me to work." And that way you will introduce a new note because it is based on a realization which goes much deeper than the surface, all thru out, superifically on the outside and on the periphery of yourself, further inside to the essential values, whatever we have of that little bit ~~of~~ that we call Magnetic Center. All of that is still so far removed from the possibility of what we ought to be and how we should be and what we have been when you were young; that at the present time if we do not cry out for wishing more help and more understanding and really coming down to brass tacks of saying, "But I am so far away from it - what am I talking about; that I do not know what it is to work."

It is idiotic. Every one of us knows it. Every one of us at a certain time can work. He can come to himself. He can give himself a certain task and say, "I will, for this little while, I will contain myself. I will collect. I will become responsible for energy which I have. I will not misuse it. I will take care of things as I know whatever has been given to me and what I am now; and I want now that to be used for a different kind of a purpose and not just for ordinary life. I want to wake up to the fact that I am existing and the way I am is not as yet, I say as yet, it is so far removed from what I ought to become.

Why are not there among us a little bit more miracles, a little bit more showing something that is alive in one so that almost I would say every one who could come in contact with us would say, "Who goes there? What is it that makes such a person the way he is? Why is that kind of expression on his face or that kind of a look from his eyes?" Why is it that we do not appear more conscious? We have been in work

so aalled for a long long time. And still, it is not as yet so noticeable that people will come and hunt us up and say, "Tell how/you do it? is it in you that What/makes you that way?"

You know, every once in a while I tell you these things and it looks then as if I exaggerate and after a week I think perhaps I said a little but too much or I said too strong things - and really, I do not. Together with that what I say I also realize the difficulties and how many years somwtimes are needed in order to try to understand what work really means. But it simply means stating of the difficulties and whatever we have lived in an unconsciou xxxxxx state.

Read the life of the saints. Read what they tried to do. How much did they actually spend? What was it that they were wanting and willing to do and to sacrifice even ordinary desire of the body? And, aside from that, to reduce themselves to a sta e in which they could receive some possibility of help; that perhaps God could than at such a time talk to them and that they could understand it. What is it in us that can match even ordinary people who have lived and have accomplished whatever it was in their lives, like saints or like church fathers? What is it if we remember the lives of certain people tht maybe stand out a little bit and which we perhaps might call remarkable? Of those who let's say have associated with Gurdjieff? What was it that made them be what they are? And what is there in us that corresponds to it? Are we so wonderful in whatever we do? Are we so complete in whatever we do? Are we xxxxxxxxxx constantly diverted by all kind of other little things which take place in ordinary life and take our attention? And how much per day is spent in the temple? I use that phrase because we are forced by professional work and economic conditions to spend so much of our so called time in a direction which is quite different from what we really would like to do. And then if we do have time, we waste it.

I am not accusing you. I put myself in exactly the same boat. Don't think I separate myself for one moment from all of us. I know what I am talking about. I know what the difficulties are. And when I say this I speak from experience because I want you to understand it, that I am not aloof. I am one of you, one of us all. But we must work. And it is only that I want to emphasize the necessity and the realization that it is difficult but that there is no excuse at the present time for anyone not to be able to invent what is needed as something new. If you cannot find it, use a little crutch and read. Read Beelzebub for instance.

I came across the fourth descent recently and I read about Belcultassi. Who remembers him? And in that, if you read it, there is a description of work. Some day I will read Beelzebub in certain parts to you that have a very definite formulation of what is required regarding observation, regarding impartiality and impartiality which cannot b e done unless one is alive at a moment. Gurdjieff uses even such a term.

Try to separate whatever Gurdjieff has said from what anyone else has said - including Orage, including Ousepnsky. Or what Gurdjieff has tried to say in Beelzebub - how he wanted to communicate to those who wanted to know. Read Form and Sequence. Read Impartial Mentation. At the end, read certain parts of From the Author. Read a few parts out of the warning. Read about art. Read some statements about religion.

At this time you have to look thru the book to find. You do not have to go some where else. There is enough in Beelzebub to satisfy you fro a long long time, And again and again I say you are not studying. You are not reading. I do not want to say you are not serious. You probably are. But really, you do not do enough. And I will make that statement and I will not be sorry for it next week and

I will not apologize for it. I really think that there is not as yet anough level of being among us judging by the time that we have spent together. Now you can say it is my fault and probably it is. Probably it is something that I do not do or whatever I do do, I do not do right. And perhaps I do not know how to inspire you and perhaps you do not or I cannot touch you in the proper place from where you will try almost as if you are out of breath to do something about yourself.

And that when you go hime and when you wake up tomorrow morning that you start the day with a prayer or maybe that you will start the day with an exercise, a first obligatory or maybe that you put yourself in a certain state in which you want to collect and then hope and ask for Lord have mercy, poor little soul.

Why don't we work? What is really the matter? Because we still ride several horses at the same time? Or because we think that there is something else some where else? Again I say it does not matter where you get it provided you are awake and you live for the purpose of reaching a lebel of self-consciousness so that then, in whatever it is then that at the present time takes place in you and whatever your body and the rest requires and whatever you want to live and do and whatever is required as far as your profession is concerned, that regarding that that it is being used for the purpose of reaching a higher level of being; we say planetary level solar level, whatever such words mean.

Where are we? To what extent, while we are here, are we awake and make an attempt now? And if you could hold on to that what really should be, should be obvious. I have said it every once in a while, if a group could really unite on the one thing, that is, a relationship between us which could be as a group and represent that what is represented in a book as that what is between the lines, that is the

between us as people and bringing, relating to each other that what is between us.

What is work? And what is being? And what is fusion of the three centers? I constantly use, when I read abook or when I write a book, words which are made up of letters and the words make sense and sentences and have certain content and meaning and an idea. And, when it is a good book, there is much more left unsaid than what is said. And while I read it, I use ABC of letters.

In exactly the same way, when I work I constantly use the ABC of work: observation and a general work of objectivity, impartiality and simultanaity as ABC. But those are the letters that make up the content of that what I represent and manifest so that that what is my life and my being should be the relationship between the centers so that they, when they can function separately from each other and are independent that then they can be joined in a relationship which then, as relationship, makes the possibility for a being and can call then fusion between centers and really reach a height in which certain manifestations need not be manifested.

This is the reading between the centers as I now have them being separated to become independent units. And that is exactly the reason why I do not know what work is because there is such a tight relationship now between the centers that nothing can be put in between. These are difficulties. And the realization that I have to work, that is, by means of ABC to separate the centers from each other that they could become independent units and then develop like Martna, Spirna and Okina and then fuse into one and become a conscious being of a different level.

Such is the aim; such is work; such is the relationship and such is the manifestation of a conscious man. He is not a person who formulates. He is not a person who has to feel, who has to act. This

is a person who is. It is that kind of a prayer that we should have: Make me be, oh Lord, what I should be. Help me to manifest that what is for me at the present time sacred and what could become an actuality of my life so that my life becomes a living example of that what ought to be.

Maybe we can understand it if we work more. So that if today we are not satisfied that maybe tomorrow we can work more and the day after; and build it and build it up like bricks in a wall will make a house. And the bricks are the ABC. They are not the wall. The sentences are not as yet the content of the book. But the representation finally of the bricks in the wall which make a house will then serve for the purpose of having someone living in it - Kesdjan maybe, afterwards maybe Soul, after that universe. What is it that we really wish and what is this I in us that could unite with that what is the possibility at the present time from above and that what is the understanding which we should have towards below?

You see, I would almost say if I fail in that, in telling you, if I fail in telling you about the importance and if you still come and say, "I do not know what to do with my work", then I say that I have failed because it is so simple. It is each moment that passes and each moment that could become useful. But our desire to want to work is very small and it is taken up by a lot of other things which also seem so terribly important.

Try to live xx one day in that kind of simplcity of xxxxx saying nothing, of doing only the xxxxxxxxx utter simplest things, in movements, in whatever your thought processes are without saying anything, without feeling unnecessarily about anyone else than only that what is required for us a as in a relationship, to be very sparing in the use of energy, save as much anergy as you can and, because of this unusual

condition, you will change the energy into something else because I am quite certain that ~~xxxx~~ every time you ~~xxy~~ this you will be awake and you will have an outlet for the energy for forming something within one: Something that is being built, something that can be educated, something that will free your subconscious and something that, because of that, will become useful for the purpose of developing I.

Write down during the day at times what really concerns you. Sit down for a few moments and write a prayer. Do as if at such a time you are in church. We know what church means, as if you are excluded from all the rest of the world and at that time everything depends on you - how you express then your feeling and your live for the representation of being maybe that you know about in whatever way you want to express it and whatever words you want to use; that regarding that at least for that little while you are in contact with it. Infinity- maybe it is a good word; with something od a different kind of nature, of a higher nature, of something that really can enlighten you and lift you up; as if at that time you create in yourself a definite something that you say, "This is here now to stay. This is the solidity of myself. This on which I want to build."

It is that kind of foundation and nothing will, from now on effect it because it is written in indelible ink. I say if you do this once a day and you take off ten minutes out of the precious time that you have and you come to yourself as if at noon you pass a church and you go in for a little meditation. Why not? You will not make a habit of it and you will forget ~~xxxx~~ again soon enough but if at ceratin times you can do it at least it is all to the good. Perhaps you will remember at times that it might have been useful and that probably you can refer to it for yourself in saying, "But at least at that time I did something about myself."

We do not do very much about ourselves. We still let mother nature take her course the way she wants to and we let us be used and w we are still being eaten and we do not eat, digest, build, become manifest in the real sense of the word.

What else will I add to this? After all one can continue to go on. For you, make up your mind. Write it at the present time in your heart. Listen if you to whatever there is of your conscience and whatever you remember of Gurdjieff. Whatever you remember of the ideas, whatever you remember of objectivity, whatever you are thinking about that you believe is really worthwhile and pursue it. And then make up your mind and your heart to say, "I will try and tomorrow will be an exceptional day because I will."

How will you ever develop your will out of the many wishes, out of the little things that now at the present time you say, "I ought to work and I cannot work." And it is not true. But you have to marhsall the little wishes all together, first maybe in your solar plexus and afterwards in your heart and use whatever means you can: sense, make an exercise, collect yourself, come to yourself, relax, wake up.

Make that attempt to apply this question of being awake while you walk physically and return and sit down and get up and do not think for a moment that you are already past that kind of kindergarten. You are not. Those are the letters of work. It is necessary to write a life history of yourself of consciousness. It is the only way by which any one ever would become conscious- by remembering that at anyone time, time eats him. You will never be free. No one in the whole universe is free ; not even His Endlessness as you know from the story. You may call it by a differet name; fourth dimension, fifth dimension, sixth dimension and then maybe Heropass, whatever it is. It is that what eats you and I know it because if I let it, I see it. And I see it in all kind of forms of myself gradually deteriorating, rwaching

a limit of my interest, running down in a spiral, finanlly running down into the ground.

I am not preaching or saying anything like Casandra. And it is not that something dire is going to happen. It should not happen and it need not happen. This is the one kind of belief that you ought to have: Why is it that we even can talk about objectivity? If it were not possible for a human being to wake up, it would be utterly idiotic even to have the thought in ones mind that one ought to become free from thought.

It is an interesting thing that the mind can help you in that way of becoming a little bit more enlightened in seeing the possibility which at the present time does not exist as yet actually but in which you can have a belief. And that then, in that kind of simplicity, you say to yourself, "But I will want to work and I can work and I will make attempts day after day, time after time, hour after hour, little tasks, sometimes big tasks, sometimes something that I have postponed - but work."

Why do I say it? There is an a group, when people get togehter, a level. When one is sensitive to the level one knows what exists. Either I am not sensitive but I do not, I do not see the level; that is, I am not effected. I say maybe it is my fault. Maybe you represent something that I do not see and then perahps what I say does not apply. At the same time I am not an old man. I have gone thru a little bit. I know a little about what level can exist. And when I say there is not as yet enough, it ought to become appraent; surely it ought to become apparent to me at the present time that there must be work among us and that there must be, as we sit here, a desire to be awake and that constantly that desire is in one corner, another or another. And that there all the time is an atmosphere of awareness among us and that ought to become apparent. And that if I am collected

I then am effected because nothing of me will go out. And when I am then effected, it is not a reaction as it were from the outside but it is an effect of a different kind that then, at that level, can reach me. It is true for all of us. It is not only true for me. It is true for all of us. To the extent that we are awake, to that extent we will know who else is awake.

I will put a little water in the wine and say I do not accuse you. I will only say I hope you work. Many times I have said for your sake. Perhaps I add to it this time for the sake of the maintenence of ideas, so that it remains firm in our desire to be exact and to test whatever we know and to find out by experience that it is the truth. And that we gradually become freer and freer from our ordinary forms which bind us and that in that kind of freedom the truth will become apparent, so apparent that it must be accepted, that there is no further question; that at the state of reasoning belonging to the Si Do of theIntellectual Body there is no question of an opposite.

This is really freedom because as long as there is a positive and a negative, it has not as yet been consumated into the realization of being in a unit. And it is only when, because of a neutralizer, positive and negative also disappear that then I am not interested any more in that what is formulation. I am only interested in the fact of existing on whatever level of the cosmic ray. What difference does it make that we are on Earth? One can imagine that at the present time we are on the planetary level and it would be exactly the same. Try to realize that. That that what is infinity is finiteness raised to the power of finiteness.

Mildred Mayers: Could you say something about the inner -?- god self calming which must be -?-

Mr. Nyland: I said a little bit about it when I said the realization of

what I am. If I consent to stay with that, I calm myself. I fall asleep. That is, that I accept that what I am as satisfactory. That I am at ease with myself as it is and that I am at ease in my sleep, that I all the time ought to have an idea that perhaps I am not functioning in accordance with sane logic.

This is the terminology that Gurdjieff uses. That is in Belcultassi; in accordance with whatever is required with sane logic and there is not feeling about that any more because I know then that whatever I manifest is not as yet correct. And that I have to hunt for the means and the ends of becoming that what I ought to be since I know that that what I am now regardless of the different thoughts or the feelings as expressed in satisfying myself of saying, "It is just as good" or using an ersatz or submitting to the indications and temptations of the devil, that I can have everything regardless that I am subject to his will.

And that the only way by which I can overcome the self calming as a devil that I oppose it with a god in me. And that I, in relation to self calming, have to put something against that on the other side of the scale in order to put it in equilibrium; and that I remain, regarding that, in equilibrium, constantly balancing that what is self calming with a wish to become aware.

It is good to see that one is constantly effected by such things. And that then in order to remain in balance and in that way achieve freedom, that I have to balance it with something of an equal nature, of an nature that is equal in its equivalent. It does not mean that it is equal in it s quantity. It is an equivalent part. That means it has to have a certain form of energy equivalent to the other form of energy regardless in what form the energy appears.

If I understand time, I have to measure time against another form of time so that it is equal. That is why Gurdjieff talks about Karatas

as having a different time calculation. That is why Ouspenskyx brings out his table of one to thrity thousand. If I understand the breath of the Earth as a day and a night, it is this kind of concept that I gradually have to get used to and see that that whatever exists in relation to that what is, is always in principle the same.

That is why I say we stay here - we could be on Mars. We could be on the sun and still the same would obtain. Everything that is there at the present time by anyone living as they do in whatever form they may live, is exactly the same as we are. And that therefore, regarding themsleves it is the same as our work.

This will differ a little bit in accordance with the place in the cosmic scale because we are on Earth in a very unfortuante position. But regarding the possibility of further growth, it is just as apparent in Re as it is in Mi as it is in Sol as it is in La. It is only the times when I am interested in Fa, when I interested in Si Do that really something can take place then. And this is the time that the law of Triamonia could start to function; Trâamazikamno.

We have an index now. Are you using it? You can study now such words. Not all the letters are complete but enough is complete. For instance, you have the letter D. Who has read about Djartklom? Again I say I am not accusing you. Everything falls by the wayside. But we are not as yet sufficiently active to work in the vineyard of the Lord. And why should we call ourselves followers of GurdjieffXXX if we are that bad, that bad Christâans as it were?

Such an assumption and such a conscience we should have that it is really bothering us and that it will not allow us to sleep. That Kimespai, that Anulios, this is the state in which I want to be. Orage used to call it the state of puff. You understand what I mean? The state at the boiling point. It is a state of Mi where I see Fa. When I see the possibilitirs of Sol, when I see the possibilities of

Karatas ahd then in me the desire and the wish is so strong that it will become at that time a will, a will to live.

This is really again and again the important part. It is again this kind of food for the Tuesday. It is not any more a little detail of how do I work. We know. And you work. This is the requirement. You work for yourself. You work for everybody. You work for the maintenance of ideas. You work for the memory of Gurdjieff, You work because you represent something that you claim you believe in and that you also hope will give you the possibility of further understanding.

Then show it. Then be honest and serious and keep to it. Make yourself tasks, one day and another day and another day; and make a day different. Whenever you come to youtself say, "I will try to have a good morning. I will try to have a good afternoon. I will try my best to see that I will not lose myself, not as oftenm. And that when I am reminded, if I possibly can, that I will do something really worthwhile - this time really wobthwhile. And that I could even, if I take if off my ordinary sleep, if even I take if off my lunch hour, even if I take it off a nice kind of a conversation overk the telephone and say, "I have work to do. Something calls me; as if in the midst of that kind of automatism there is a telehone that rings and you have got to answer it. That there is no choice that you can let it ride; that you have to answer it. This is perhaps the call of God. If one could really see it in that way, that you enevr can tell when the Lord will call; as if I wait and keep the lights burning because at any one time -

How far we are from that state, I know. But how close can we get to it? So, you understand. Your week is cut out for you. You have to try to live with ~~knock~~ that now. You have to try to remember it. You have to try to sit quiet and allow it to take its level in you.

You have to try to see in how far you can be open to it, open to wish it to enter you, or rather, open to wish I to enter it as if when you sense, an energy form is sent from your mind to your arm is that is what you happen to sense; that you make the arms porous in order to recieve from it more than otherwise you would get when it is tense. It is this openness, this wish to become and realization that one is not as yet.

Sometime during the week get down on your knees and really talk to yourself, when no one is around. And come to yourself then and draw a conclision and perhaps you can say, "I will try. I will do my best as a human being ought to be, ought to do and ought to feel. How can I be, poor man? How can I even aspire to the possibility of becoming harmonious? Maybe that will be a miracle.

Goddnight everybody.